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make hammocks and various fabrics. --In their aldeamentos /villages/ they plant orange trees, lime trees, lemon trees, citron trees, and guava trees.

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They raise cows and horses and they are excellent vaqueiros." (Ibid.)

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And because they were good agriculturists and expert vaqueiros, "they are much /69/ sought by the fazendeiros, who also prefer them because they are contented with low pay, enough to clothe themselves, eat, and satisfy their vices." (130)

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130. Idem: 83. "They are frequently exploited by the fazendeiros. --It is hard to find a Terêna camarada who does not owe his master the very hairs on his head. --They once told me that a rich fazendeiro is in the habit, at the beginning of each year, of gathering his Terêna camaradas and telling them his settlement of accounts. To each he repeats the amount of his debt, along with facetious comments. After confronting them with their debts, he closes the episode with an extraordinary act of generosity. He subtracts a substantial percentage from their respective

3:Oliveira--98 E-5,1 (1955-1958) 1960 SK7 Guana SK7
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debts, so that they will not be overburdened during the new fiscal year.--The poor Indians, convinced that their master is a well of kindness, leave happy and in the evening give themselves up to the usual amusements, so that the new debt starts growing at once; the debt is reopened with the consumption of alcohol to celebrate the master's generosity.--Actually, the wretched camaradas owe nothing to the usurer; first of all, because their services are not paid what they are worth, but at a reduction that benefits the master alone; secondly, because in the sales made by the master to the camaradas, the latter are cheated to such an extent that they never manage to get back to their feet in their trading relations with him.--Whence a new type of slavery, whose preservation is upheld by the state police whenever one of these camaradas, tired of putting up with a bad master, gathers the courage to leave him and seek out a new life."--And the report adds: "No 'camarada' with an account can leave his

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> master unless the new one assumes responsibility for the debt or indemnifies him at once. And, if he dares to run away, he almost invariably runs the risk of suffering vexations, blows, and not infrequently death, the police being in every case a participant in such outrages." (Ibid.)

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466 Incidentally, we heard from the Terêna a large number of
173 stories which corroborate, with a wealth of details, these ob-
128 servations relating to 1904. In Cachoeirinha, for example,
[115] we met old Xuri, a doctor-sorcerer staying temporarily in the
[754] community, who had been born in the above-mentioned Cutape fazenda, and who had been a witness to the vicissitudes his people had undergone as they were exploited on the regional labor market.

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624 "A curious thing," the report goes on.--"In the povoados
625 /settlements/ and in the towns the police are always in the hands of the fazendeiros themselves, who are the authorities, either as justices of the peace, or as deputies or sub-deputies /delegados or sub-delegados/. The soldiers are enlisted by them and from then on regarded as their own camaradas. It is the fazendeiros who furnish them with provisions and give them their pay and their marching rations. The soldiers work for them as vaqueiros and farmers, and do any task that the fazendeiro, as a police official, may order them to do.--There can be no supervision against these abuses, because there is true solidarity among the rich men who take turns in this usufruct." (131)

131. Idem:83-84.

G /69 cont./
B And while many of these things /70/ still occur today, keep-
●466 ing the Terêna under a regime of exploitation, it cannot be
178 said that there has not been a marked change since the time
B when the native laborer became the object of special attention
657 on the part of the government, shown in the creation of the S.P.I. From then to now, exploitation has become more subtle, less brutal, but nevertheless effective. And it can be said that as the structure of a "feudal" nature that ruled up to that time in southern Mato Grosso breaks down, thanks to the penetration of the NOB, the native population, along with the neo-Brazilians subjected to the same exploitation, keep benefiting by this. (132)

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132. In the last pages of his thesis, Fernando Altenfelder gives a very good summary of the history of the Terêna, with the aim of giving an idea of the process of cultural change undergone by the Bananal community. The role of the "Inland South America Missionary Union," pointed out by Altenfelder as a basic element in the most recent changes undergone by those Indians, cannot, nevertheless, be generalized to apply to the other communities, in view of the fact that in many of them no Protestant missionaries ever managed to settle.

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Cachoeirinha

/74 cont./ And if we compare the successive
censuses it has undergone since 1919, the date of the first we know of, we see that its population has steadily increased. In 1919 Cachoeirinha had 228 persons; in 1926, 436 individuals; in the following year, 1927, it recorded 503 persons, of which 72 had come from outside; 10 years later, in 1937, another increase was ascertained, giving Cachoerinha a population of 750 individuals; in 1941, the reports of the SPI give the same population which, from then onward, is seen increasing until it reached the figure obtained in 1954. Before 1919, we can only point out a fact still remembered by those Indians: at the end of the last century, probably in 1890, the Terêna suffered the consequences of a guerrilla episode when two local political leaders opposed each other and, as a result of this fight, a series of raids and attacks on a fazenda close to the aldea (Fazenda Santana of Zózimo Filho--/75/ today Petrópolis fazenda) were attributed to the Terêna; from being accused, the Terêna went on to be debtors, when "Colonel" Zózimo demanded from them full payment for the "thefts" committed.... Compelled to work without pay on the lands of Fazenda Santana, they rebelled and in large numbers left the aldea, taking refuge partly in Bananal, partly atop the Maracaju range. Our informants explained that these families did not return to Cachoeirinha and that the successive groups of people who came to swell the local group had originated primarily in Lalima and the Salobra fazenda, beyond the Miranda River.

Cachoeirinha includes 2,260 hectares, measured and the boundaries set since 1905, by the Rondon Commission, and the definitive title was proclaimed in the following year. The Cachoeirinha Native Reservation--like the others, territory under federal jurisdiction--, has various clusters of dwellings, each of them reflecting a specific development of the community. Thus we have, in the first place, the nucleus proper of the aldea, made up of the ranchos of the older families, among which the dwelling of the "Captain" of the aldea stands out. In this same nucleus we find the building of the native

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184 a lower index of deculturation in comparison with the newer
175 ones, whose components had a lengthier experience of non-
621 communal life, hired out as they were to the great fazendas
177 of the region. The high mobility of these Indians, moving
464 from fazenda to fazenda, did not permit a more permanent
166 co-existence of families, necessary for the establishment of greater group solidarity and for keeping alive the tribal "we." Few of the families remained together for a long period in a fazenda "colônia"; for the very reason that those who did stay did not leave the fazendas in search of "lands of their own"; they remained settled in their own "community," as long as they found there sufficient "tribal consensus," supplemented by a consistently reliable labor market. This is the case, for example, of the Terêna "colônia" on the fazenda of Sr. Raymundo Correia, in Duque Estrada, comprising six ranchos and a considerable number of children who attend
[466] the settlement school. Nevertheless, the great majority of fazendas offered the worst possible working conditions, whereby the individual received, in kind, the minimum necessary for his survival, while working, a fact that is explicative of his high mobility.

184 In spite of the differences pointed out in the previous chapter and susceptible--as we have seen--of classification into polar categories, we note a considerable cultural uniformity when we take the Terêna population as a whole. There is a common denominator that permits us to regard the local groups as made up of a relatively homogenous population from the
184 cultural standpoint. It can be said that the Terêna cultural
177 patrimony adapted to a variety of interethnic and intertribal
178 contact situations, without presenting on this account important differences in terms of the pattern of behavior. The latter seems to have remained relatively constant throughout the communities, although /101/ this does not mean that this behavior remained immune to such objective conditions as the politico-religious situation of the aldea or intervention from

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*177 666 648 Proteção aos Índios. But the most common technique was to send trucks to the aldeas to bring the Terêna to the city, where they had to attend large rallies organized there. In Cachoeirinha, for example, we saw the PSD /Partido Social Democrático/ and the PTB /Partido Trabalhista Brasileiro/, parties then united and of the opposition, send trucks to the reservation, which returned full of Indians, electors or not, anxious to take advantage of the free ride to the city of Miranda. When the UDN /União Democrática Nacional/, the party in power, set up its rally, the same Indians would return to the city, under identical conditions, with the sole idea of taking maximum advantage of a recreational opportunity. Political loyalty was proportional to the value of the gifts received and of the promises made to the "captain" or the community leaders. [622] In other words, it was a matter of winning over the most influential persons in the aldea, especially the "captain," who always had a body of electors loyal to him rather than to the [446] "Pururuya" parties or candidates. It should be noted that in the community we are dealing with, all the votes (except for one of two) were promised to the party in power, owing to the fact that the prefect of Miranda had showered gifts on the aldea "captain," in spite of being himself the greatest exploiter of native labor, both on his fazenda (next to the reservation) and on his sugar and rum mill (close to the aldeas of Passarinho and Moreira), where he pays wretched wages to his employees, who are all Indians from Passarinho.

*177 666 369 The reaction of the detribalized Indians varies in the following way: those who live on fazendas have even less freedom to vote, since they must always follow their master, the fazendeiro (in the political picture, he follows the same path as the neo-Brazilian country people); the urbanized Indians tend to vote for the candidates indicated by the Partido Trabalhista Brasileiro, claiming that this is the party of workers and that they, as such, cannot but support its candidates. [829] This shows the rise of a more relevant political consciousness,